


**A fruit-
full Sermon
made in Poules
churche at London
in the Shroudes,
the seconde
daye of
februarye by Tho-
mas Keuer. An
no. m. d.
o. lxxix.**







GD be
mercifull
vnto vs.

Good chri
sten people
Christ Ie
su the sone
of God, the

wisdomme of the father, the saue
our of the worlde, whych hath re
demed vs with his precious blud,
most pitifullpe lamenting our mi
series, and earnestpe threathing
oure wylfull blindnes, crieth oute
by the voice of the wyle kyng Sa
lomō, saying: Quia vocavi, et non
et cetera. *Prover. i.* Because I haue cal
led (saythe the wisdomme of God)
and ye haue denied, I haue stre
ched forth my hand, and there was
none that wolde beholde: yea ye
haue dispised all my counceils, and
my rebukes haue ye not regarded.

I. ii.

I

A sermon made.

I therfore shall laugh at your destruction, and I shall mocke, when it is come vpon you which ye haue feared. Assuredly good people, God, *Qui mortem non fecit, nec letatur in perditione viziosi*, God (which as the booke of wisdom sayth) made not death, ne dothe not delyght in the perdition of manne, can not be of suche affection, as to delyghte in laughyng or mockyng our miseries: but euen as that man which dothe delyght to laughe at other mens griefes, is a man most farre of from lamentyng and pittynge them to do them good: so is God so sore offended & displeased wth them that dyspse his counselles, threathyng or promyses, while they might haue mercie, that he wyl as it were rather of mockyng, laughe and skorne, then of pitte lament and help their miserable wretched griefes, when as they wolde haue
conforte

in the shadowes in bowles.

confort. Se therfore howe mercifullly God hathe called by the saymings and waitings of Moyses, the Prophets, and the Apostles, and howe fewe haue hearkened to belcve. Se how wonderfullly god hath stretched forth his hande, in creatinge heauen and earth, and all thynges in them conteyned, to the vse, commoditie, and conforte of man: and how fewe do dayly behold these creatures, to be thankfull vnto the creator. Se howe muche good counsell and earnest exhortinge God hathe geuen of late vnto Englande, by settinge forth of his worde in the englyshe tonge, causinge it to be read daylie in þe churches, to be preached purely in the pulpits, and to be rehearsed euery where in comunicacion, and how many continuing, peccatrice threwe their wycked lyues, regarde not gods worde, dispise hys

Thii, threa:

A Sermon made
threatninges, desyre not his mercie,
feare not his vengeance.
Wpythout doute good people be-
tye many haue deserued the ven-
geaunce of God, and yet by repen-
taunce founde plentie of mercye:
but neuer none that euer refused
the mercye of God hath escaped
the vengeance of God in the
tyme of his wrathe, and furie.

Yea but what mercies of God
haue we refused, or what threat-
nyng of God haue we here in En-
glande not regarded: which haue
forsaken the Pope, abolyshed ido-
latrie and supersticion, receyued
goddess worde so gladly, reformed
all thynges accordingly therto so
spedily, and haue all thinges most
nere þe order of the primitiue chur-
che vniuersally: Alas good bre-
thren, as trulie as all is not golde
that glistereth, so is it not vertue
and honestie, but very hye & hye
cristie

in the Shroudes in Houses.

He, wherof England at thys dape
dothe moſte glorie. Wherfoze the
worde is playne, and the ſayinges
be terrible, by the whiche at thys
tyme God threatheneth to puniſhe,
to plage, and to deſtroy England.
It is a wondrous playne worde
to ſaye that England ſhall be de-
ſtroyed: and vpon thys worde en-
ſuing, it ſhuld be a terrible ſpyghte
to ſe hundred thouſandes of Scot-
tes, franche menne, Papiſtes, and
Turkes, entring in on euery ſide,
to murder, ſpoyle, and to deſtroy.
Thys playne worde of a credible
perſon ſpoken, wpth thys terrible
ſepng afore our eyes in ſight, wold
enake our courage to fall, and oure
hertes to rine in peces, for wofull
ſorowe, feare, and heauynes.

Alas England, God, who thou
mapeſt belcve for hys truthe, hath
ſayd playnly thou ſhalt be deſtroy-
ed, and all thine ennemies, bothe

I.iiii. Scottes

A Sermon made

Scots, Frenchme, Papistes, and
Turkes, I do not meane the men
in whome is some mercie, but the
most cruell vices of these thy ene-
mies beyng wpythout all piete, as
the couctousenes of Scotland, the
pyrde of Fraunce, the hipocritte of
Rome, and the Idolatrie of the
Turkes. A hundred thousande of
these enemies are landed at thy ha-
uens, haue entred thy fortes, and
do procede to spoyle, murther, and
vttely destroy: and yet for al this
thou wretched Englande beleuest
not gods worde, regardest not his
threatnyng, callest not for mercy,
ne fearest not gods vengeance.
Wherfore God beyng true of his
word, and righteous in his dedes,
thou Englande whiche wylte
haue no merce, shalte haue ven-
geance, whiche wylte not be sa-
ued, shalte be destroyed. For God
hath spoken, and it is wytten.

¶ Dmte

in the Shroudes in Soules.

Omne regnum in se diuisum desolabitur.

Euerpe kyngedome that is diuis-
ded in it selfe, shall be desolate, and
destroyed. And Salomon sayeth:
Because thei haue hated learning,
and not receiued the feare of God,
destruction commeth sodainlye:

Yea trulpe, and byngeth Idola-
ters vnto misery, and proude men
vnto shame. Ye all here seie, see,
knowe, and haue experience, howe
that thys Realme is diuided in it
selfe by opinions in religion, by
rebellious sedition, yea and by co-
uetouse ambition, euerpe manne
pullnge, and halpge towarde
them selues, one frome another.

It is not onlye diuided, but also
rente, torne, and plucked cleane in
peces. Yea and euerpe couetouse
manne is an Idolater, setpnge
that mynd and loue vpon tyches,
whych oughte to be geuen vnto
God onlye.

Euerp

A Sermon made

Euery couetouse man hateth lea-
ninge, and receiueth not the feare
of god, for the gredie desire that he
hath to the lucte of this worlde.

Euerie couetouse man is proude,
thynkynge hym selfe more worthie
a pound, then a nother man a pe-
nie, more fytte to haue chaunge of
fylkes and belucts, then other to
haue bare frise clothe, and more co-
ueniente for hym to haue abound-
dauce of diuerse delicatcs for his
daintie roth, then for other to haue
pletie of bieses & muttōs for their
hongrie bellies: and finallye that
he is more worthy to haue gorge-
ouse houses to take hys pleasure
in, in banketting, then laboꝝpage
men to haue poore cotages to take
rest in, in sleppnge. Undoutedlye
God wyl make all those to fall
wyth shame, which set them selues
vp in pryde so hygh, that they can
not se other men to be chyldzen of
the

in the Shroudes in Bowles.

the same heauenly father, heptes
of the same kingdom, and bought
wyth the same pryce of Christes
bloud, that they take them selues
to be. That realme, that realme
that is full of couetousnes, is ful
of diuision, is full of contempt of
goddes mercie, yea and sclaunder
of hys worde, is full of Idolatrie,
and is full of pryde. Diuision is
a sygne of destrucciō, contemning
of goddes mercie causeth his ven-
geaunce to come sodainly: Idola-
trie euer endeth in misery, & pryde
neuer escapeth shame. Then if you
fele, knowe, and haue experience;
that Englande by reason of coue-
tousnes is full of diuision, is full
of contempte of goddes mercie, is
ful of idolatry, and is ful of pryde:
flatter not your selues in your
owne phasies, but beleue the word
of God, whych telleth you trulpe
that Englande shall be destroyed
sodain.

A Sermon made

sodainly, miserab'ly, and shameful
lye. The same destruction was
tolde to the Sodomites, was told
to the Ainiuites: was deserued of
the Sodomites, and was deserued
of the Ainiuites: but came vpon
the Sodomites, and was turned
frome the Ainiuites. And why?
For because the Sodomites re-
garded not goddes threatninges,
and were plagued with gods ven-
geaunce, the Ainiuites regarded
goddes threatninges, and escaped
gods vengeaunce.

Now all you Englishe men at
the reuerence of God, for the ten-
der mercies of Iesu Christ, for the
reuerent loue to your moste gentle
and gracious kyng, for the saue-
garde of your contrey, and for ten-
der pitie of your owne wiues, your
chylde, and your selues, cause not
Englande to bee destroyed wth
gods vengeaunce, as was the Ci-
tie

in the Shroudes in p oules.

tie of the Sodomitites, but repent;
lament, & amend your liues as did
the good Antiuities. For if ye spe-
deli repent, & miserably lamente, &
be ashamed of your vainingloze, co-
uetousnes, & ambicio, ye shal cause
couetous, sedicious, proude, & vici-
ous England, sodetuly, miserably
yea & shamefully in the sighte and
iudgemēt of the world, to vanishe
away. And so sinne & abhominaci-
on destroyed by the repentaunce of
man, this pleasaunte place of En-
glande, and good people shal be
preserued and saued by the mercie
of God. For els if man wil not for-
sake his sinne, God wyll not spare
to destroye both the man and his
place wpth his synne.

Wherefore the Epistle by the
order nowe taken, appoynted for
this fourth Sunday after twelke
tyde, is a lesson most mete to teach
you to knowe and lamente your
greuous

A Sermon made
greuous sinnes of late committed;
whiche as yet be in suche case, that
man wthout greate repentaunce
can not sone amend them, noꝝ god
of his ryghteousnes muche
longer suffer them. It is
writte in the beginning
of the .iii. Chap. of
Paul to ꝑ Rom.
on this wise.

Euerie soule be subiecte
vnto the hygher pow-
ers, for there is no pow-
er but of God. Those
powers which be, are ordeined of
God. Wherefoꝛe he that resisteth
power, resisteth the ordinaunce of
God, but they whiche do resiste,
shall receiue to them selues iudge-
ment. For Rulers are not to be fea-
red for good doinges, but for euil.
Wouldest thou not feare the pow-
er that do that whych is good, & thou
shalt

in the Shroudes in Poules.

Thalt haue praise of it. But if thou
do euill, feare: for he beareth not
the swerde wpythout a cause, for he
is the minister of God to auenge
in wyath, hym that doth euill.

Wherfore ye muste nedes be sub-
iecte, not only for wyathe, but also
for conscience sake. For thys do ye
paye tribute: for they are the mi-
nisters of God attending to thys
same thyng. Geue therfore vnto
euerie one dueties: tribute to whō
tribute is due, custume to whome
custume is due, feare to whō feare
is due, honour to whom honour
is due.

Thus haue ye heard how that
euerie one ought to be vnder obe-
dience, and geue vnto other that
whych is due. Howbeit experience
declareth howe that here in En-
gland pooze men haue ben rebels,
and riche men haue not done their
duety. Bothe haue done euill to
prouoke

A Sermon made
prouoke goddes vengeance, ney-
ther doth repente to procure gods
mercie.

Nowe for the better vnderstan-
dyng of thys matter, here in this
texte, fyrst is to be noted, how that
Anima the soule, for as much as it
is the chiefe parte of man, is take
for the whole man: as we in our
englyshe tonge, take the bodie be-
pyng the worse part for the whole.
As if I saye, euerie bodie here, I
meane euerie man or woman here.
So in the fourth of Leuiti. *Anima*
que peccauerit, ipsa morietur. The soule
that sinneth, it shall dye: meaning
the man or woman that sinneth.
And euen so here Paule by the
true phrase and maner of speche,
commaundeth euerie soule, which
is by the englyshe phrase euerie bo-
dye, that is to saye, euerie person,
man, woman, a childe to be subiect.
As thou art in dede, so acknow-
ledge

in the Shroudes in Poules.

Iudge thy selfe in thine own minde
Oppotasselltho, þ is to sape, set or pla-
ced vnder the hygher powers, pea-
and that by God. For as there is
no power of authoritie but of god,
so is there none put in subieccion
vnder them but by God. Those
powers whych be, are ordeined of
God. As is the power of the fa-
ther ouer hys chyl dren, of the hus-
band ouer hys wyfe, of the master
ouer hys seruauntes, and of the
kyng ouer his lande and subiec-
tes: wyth all kynd of magistrates
in their offices ouer their charge.

Nowe to proue that these bee
the ordinaunces of God, we haue
by goddes word bothe in the olde
testamente and in the newe, their
names rehearsed, their offices dis-
cribed, and their duties commaun-
ded. Yet that notwithstandinge
some there be that labour by wre-
styng of the scripture to pulle
B.1. them

A sermon made

them selues from vnder due obedience : saynge that it appeareth in the actes of the Apostles how that they hadde all thynges comen, and therfore none more goodes or ryches, power or authoritie, then other, but all alike .

Truthe it is that the Apostles had all thynges comen, yea and that christen men, in that they are christen men rather then couetous men, haue all thynges comen, euen vnto thys day. How be it ther can be nothyng more contrarie or further disagreying from that phantastical commennelle, or rather from that diuellshe disorder, and vnrightrouse robrye, where as Idle lubbers myghte lyeue of honeste mennes laboures, then to haue all thynges comen as the Apostles hadde, as christen men haue, and as I do meane. And thys is their blage, and my meaninge : that
ryche

in the shroudes in houles.

ryche menne shulde kepe to them selues no more then they nede, and geue vnto the poore so muche as they nede. For so Paule writeth to the Corinthians. I meane not (saythe Paull, speakynge to the ryche) to haue other so eased, that you therby shulde be brought in trouble of nede, but after an indifferen^{ce}, that at this tyme your abundance myght helpe their nede.

And so dyd the Apostles take order as appeareth in the fourth of the actes. *Quotquot habebant agros et possessiones .xc.* As many as hadde landes and possessions dyd sell them, and broughte the prices vnto the secte of the Apostles, and diuision was made vnto euery one accordynge vnto euery mannes neede. So they whiche myght spare dydde felpe geue, and they whych hadde nede dyd thankfully receyue.

B.ii. For

A sermon made

For so is it mete, that christe mens
goodes shuld be comen vnto euery
mans nede, & priuate to no mans
luste. And those comune goodes to
bee disposed by liberall geuers,
and not spoiled by greedy catchers.
So that euery man may haue ac-
cording to his nede sufficient, and
not accordynge to hys spoyle so
much as he can catche, no nor ac-
cording to the value of the thing,
euery man a penne, a grote, or a
shyllynge. For they that Imagine,
couet, or wishe to haue all thinges
comune, in suche sorte that euery
man myght take what hym luste,
wolde haue all thinges comen and
open vnto euery mans luste, and
nothyng reserved or kept for any
mans nede. And they that wolde
haue like quantitie of euery thing
to be geuen to euery man, inten-
ding therby to make all alyke, do
vnto the congregacion,
the

in the Shroudes in Houses.

the mysticall bodie of Christ, wher
as there must nedes be diuers me-
bers in diuerse places, hauinge di-
uerse dueties. For as Paul sayth:
if all the bodie be an eye, where is
then hearing, or if all be an eare,
where is then smellynge meaning
therby, that if all be of one sorte,
estate, & rounge in the comē wealth,
how can then diuerse dueties of di-
uerse necessarpe offices be done?

So that the fre herte, and liberall
gyfte of the ryche, muste make all
that he may spare, comen to releue
the nede of the pooze: yea if there
be great necessitie, he must sel both
landes and goodes, to maynteine
charitie: And thus to haue al thin-
ges comen, doth derogate or take a-
way nothyng from the authoritie
of rulers. But to wyl to haue all
thynges comen, in suche sorte that
idle lubbers (as I sayde) myghte
take and waste the geines of labo-

A Sermon made

ters without restraint of authori-
tie, or to haue lyke quantitie of e-
uerie thyng to be geuen to euery
mā, is vnder a p̄tēce to mende al,
purposely to marre all. For those
saine men p̄tēdinge to hate coue-
tousnes, wold be as ryche as the ry-
chest: and sayinge that they hate
p̄yde, wold be as hyghly take as
the beste, and seninge to abhorre
enue, can not be content to se any
other rycher or better then they
them selues be. Now I heare some
saye that thys errout is the fruite
of the scripture in englyshe. No,
neither thys, nor no other erroure
commeth because the scripture is
set forth in the englyshe tonge, but
because the rude people lackynge
the counsell of learned menne to
teache them the trewe meanynge
when they reade it, or heare it,
muste nedes folowe their owne I-
maginacion in takynge of it. And
the

In the shadowes in shoules.

the chiefest cause that maketh the
to imagine this abhominable er-
rour, that there shuld be no ryche-
menne nor rulers, cometh because
some ryche men and rulers (marke
that I saye some, for all bee not
suche) but I saye some ryche men,
and rulers by the abuse of their ry-
ches and authoritie, dothe more
harne then good vnto the comen
wealth, and more grieve then con-
fort vnto the people. For nowe a
dayes ryche menne and rulers do
catche, purchesse, and procure vn-
to them selues great commodities
from many men, and do fewe and
small pleasures vnto any men.

As for example of ryche men, loke
at the merchautes of London, and
ye shal se, when as by their honest
vocacio, & trade of marchandise god
hath endowed the wth great abun-
daunce of ryches, then can they not
be content wth the prosperous welth

B. iiii. of

A Sermon made
of that vocacion to satisfie them
selues, and to helpe other, but their
riches muste abrode in the countrey
to bye farmes out of the handes of
worshypfull gentlemen, honeste
yemen, and poore laboringe hus-
bandes, Yea nowe also to bye per-
sonages, and benefices, where as
they do not onely bye landes and
goodes, but also lyues and soules
of men, from God and the comen
wealth, vnto the deuyl and them
selues. A myscheuouse maner of
merchandrie is this, and yet nowe
so comenly vsed, that thereby shepe
heardes be turned to thieues, dog-
ges into woulues, and the poore
flocke of Christ, redemed wyth his
precious blood, moste miserablie
pylled, and spoyled, yea cruelly de-
uoured. Be thou marchaunt of the
citie, or be thou gentleman in the
countrey, be thou lawer, be thou cour-
tear, or what maner of man soeuer
thou

in the Shroudes in Soules.

thou be, that can not, yea if thou
be master doctoz of diuinitie that
wyl not do thy duety, it is not law
full for the to haue personage, be-
nefice, or any suche liuing, excepte
thou do fede the flocke spiritually
wyth goddes worde, and bodelye
with honeste hospitalitie. I wyl
touch diuerse kindes of ryche men
and rulers, that ye maye se what
harne some of them do wyth their
ryches and authoritie. And especi-
allye I wyl beginne wyth them
that be best learned, for they seme
belyke to do moste good wyth ry-
ches and authoritie vnto them com-
mitted. If I therefore beyng a
ponge simple scholet myghte be so
bolde, I wolde aske an auncient,
wyle, and well learned doctoz of
diuinitie, whych cometh not at his
benefice, whether he were bounde
to fede his flocke in teachynge of
goddes worde, and keepynge hospi-
talitie

A Sermon made

talitie or no: He wold answere and
saye : syz my curate supplicth my
roume in teachynge , and my far-
mer in keppnge of house. Yea but
master doctor by your leaue, both
these moze for your baſtarge then
for the parſhe conſorte: and ther-
foze the mo ſuche ſeruauntes that
ye kepe there, the moze harme is it
for your parſhe, & the moze ſinne
and ſhame for you. Ye may thinke
that I am ſumwhat ſaucye to laye
ſinne and ſhame to a doctor of di-
uinitie in this ſolemne audience,
for ſome of them vſe to excuſe the
matter, and ſaye: Thoſe whych I
leaue in myne abſence do farre bet-
ter then I ſhulde do, if I tarried
there my ſelfe.

Nowe good maſter doctor ye
ſaye the verie truthe, and therfore
be they moze worthye to haue the
benefice then you your ſelfe, and
yet neyther of you bothe ſufficiene
mete,

in the *Schoules* in *Soules*.

mete, or able : they for lacke of habilitie, and you for lacke of good wyll. Good will quod he? Aye I wolde wyth all my herte, but I am called to serue the kynge in o-ther places, and to take other offices in the comen wealthe. Heare then what I shall aunswere yet once agayne : There is lypnynges and rewardes due and belonging to them that labour in those offices, and so oughte you to be contente wyth the lypnyng and reward of that office onlpe, and take no more, the ductie of the whyche office by your labour and diligence ye can discharge onlpe, and do no more. And so Paule wyrteth vnto the Corinthy. sayinge: The Lorde hathe ordeyned that they whyche preache the Gospell, shulde lpe vpon the Gospell. And vnto the Thessalonians. He that dothe not labour shulde not eate.

By

A Sermon made

By these textes well set together,
you may conclude and learne, that
there as you bestow your labour,
there maye ye take a liuinge, and
ther as ye bestowe no labour, ther
ought ye to take no liuyng. Well
let vs procede further vnto other
nowe, for I perceiue that all that
whych I haue spoken against the
that take greate geynes of theyr
benefices, & do lytle good to their
benefice, maye seme to be spoken a
gainst the vniuersities, yea and a
gainst the kynges maiestie: wher
che now by reason of impropertaci
ons haue no lytle geynes of bene
fices, and yet bestowe no great la
boure nor almes vpon the par
shioners of those benefices. Sure
ly, for asmuche as I feare the ven
geaunce of God more if I shulde
not speake the truthe, then the dis
pleasure of man if he be offended
in hearynge of the truth, trulpe I
wyl

in the Shroudes in Houses.

Wyll tell you. Seeing that improp-
eracions beynge so euill that no
man can allowe them, be nowe so
employed vnto the vniuersities,
yea and vnto the perellie reuenues
of the kynges maiestie, that fewe
dare speake agaynst them, ye may
se that some men, not onely by the
abuse of ryches & authoritie, but
also by the abuse of wysedom and
pollicie do much harme, and speci-
ally those, by whose meanes this
realme is nowe brought into such
case that eyther learning in the v-
niuersitie, and necessarie reuenues
belonginge to the moste hygh au-
thoritie is lyke to decaye, or elles
improperacions to be mainteined,
whych bothe be so deuillyshe and
abominable, that if eyther of the
come to effecte, it wyll cause the ve-
geaunce of God betterly to destroy
this realme. Do not thynke that
I meane any thyng agaynst that
which

A Sermon made

whych the Kynges maiestye by
acte of Parliament hath done: no
nor that I wyl couer in silence,
or alowe by flatterie that whych
couetouse officers (some as I sup-
pose nowe beyng presente) contra-
rie to goddes lawes, the kynges
honour, and the comen wealth vse
to do. For in suppressinge of Ab-
beys, Cloysters, Colleges, and
Chauntries, the entente of the
kinges maiestie that dead is, was,
and of this our kyng now, is be-
rye godlye, and the purpose, or els
the pretence of other, wonderouse
goodlye: that therby suche abun-
daunce of goodes as was super-
stitiously spent vpon bayne cere-
monies, or voluptuously vpon i-
dle bellies, myght come to the kin-
ges handes to beare his great char-
ges, necessarilie bestowed in the co-
men wealthe, or partly vnto other
myennes handes, for the better re-
leue

in the Shroudes in Houses.

leue of the poze, the maintenaunce of learning, and the settinge forth of goddes worde. Howe beit couetouse officers haue so vbled thys matter, that euen those goodes whiche dyd serue to the releue of the poore, the mayntenaunce of learnyng, and to comfortable necessary hospitalitie in þe comē wealth, be now turned to mainteine worldly, wycked, couetouse ambition.

I tell you, at the fyrste the intente was verie godly, the pretence wondrous goodlye, but nowe the vse or rather the abuse and misorder of these thynges is worldlye, is wycked, is deuillyshe, is abhominable.

The kynge maye haue, and wolde to God he hadde in hys handes to bestowe better, all that was euell mispente vpon superstitious Ceremonies, and voluptuous Idle bellies.

But

A Sermon made

But you whych haue gotten these
goodes into your own handes, to
turne them from euill to worse, &
other goodes mo frome good vn-
to euill, be ye sure it is euen you
that haue offended God, begiled
the kynge, robbed the ryche, spoy-
led the poore, and brought a comen
wealth into a comen miserie. It is
euen you, that must eyther be pla-
ged with gods vengeaunce as wer
the Sodomites, or amende by re-
pentaunce as did the Ninuites. Eue
you it is that must eyther make re-
stitution and amendes spedely, or
elles fele the vengeaunce of God
greuously. Do not thynke that by
restitucion and amendes making
I meane the buildinge agayne of
abbeyes or cloysters, no I do not:
for if charitable almes, honeste
hospitalitie, and necessary scholes,
for the byngynge vp of yough
had ben indifferently maynteyned
and

in the Shroudes in Poules.

And not cleane taken away in some places, I wolde not at this tyme haue spoken of restitution. Howebeit sure I am, that if at the orde-
cynge of these thinges there had ben in the officers as much godly-
nes as there was couetousnes, su-
perstitious men had not ben put
from their liuinges to their pensi-
ons out of those houses, wher they
myght haue had schole masters to
haue taught them to be good, and
for lesse wages: or for the reser-
uation of their pensions, receiued
into cures, and personages, where
as they can do no good, and wyl
do much harme. Here as concer-
ninge these thinges I saie, if man
do not make restitution, God wyl
take vengeance. For the people
that by thys meanes continue in
diuellysh supersticion, and begin
vnglacious rebellion, do dye, and
are damned in their owne sinnes,

C.1.

but

A sermon made

but the bloud of their bodies and
soules shall be required at your
handes. Yea and the abhominable
errour of those that wold haue no
rulers in authoritie, cometh part-
ly by your occasion, whyche vnto
your owne vaine glorie, and pri-
uate comoditie, do abuse the pow-
er and authoritie ordeined of God
to hys glorie, and to the common
wealthe. Thus ye perceiue howe
that some tyche menne and rulers
abusinge their tyches and autho-
ritie, do make some either to iudge
that it shulde be farre better then
it is, if they were neither riche men
nor rulers: Howbeit those men are
farre deceiued. And Paull telleth
the truth, sayinge that those which
be, are ordeined of God.

Then some wyl aske this questi-
on: Seynge there is no euill of
God, howe can euill rulers or offi-
cers be of God? You honest men
that

in the shadowes in houses.

that be here, and dwell in the contrey, heare this lesson, and marke it, and take it home wth you, for your selves, and your neighbours.

It is God, *Qui facit hypocritā regnare propter peccata populi*, It is God, as the scripture in the .xxxiii. of Job doth testifie, which maketh an hypocrite to be a ruler for the sinnes of the people. Nowe the people of the contrey vse to saye, that their gentlemen and officers wer neuer so full of fayre wordes and euill dedes (which is hypocrisie) as they now be. For a gentleman wyl say that he loueth his tenaunt as well as hys father dyd, but he kepeth not so good a house to make them chere as hys father did, and yet he taketh mo synes, & greater rentes to make them neadpe then hys father hadde.

Another wyl saye that he wold be a Lordshyp of the kynge, for

C.ii. the

the loue that he hath to the tenants thereof, but as sone as he hath boughte it, by takynge of fines, hepyghnyng of rentes, and sellpng away of comodities, he maketh the same tenants paye for it. Another sayth that he wolde haue an office to do good in hys contrey, but as sone as he hath authoritie to take the fee to hym selfe, he setteth hys seruaunte to do hys duettie, and in stede of wages he geueth hym authoritie to lyeue of pylage, buyry, and extortion in the contrey.

Now you of the contrey, marke your lesso I say, and take it home wpth you. It is God that maketh these euyl men to be gentlemen, rulers, and officers in the contrey, it is the synnes of the people that causeth God to make these men your rulers. The man is sometymes euell, but the authoritie from God is alwayes good, and God geueth
good

in the shadowes in Bowles.

good authoritie vnto euill men,
to punyſhe the ſinnes of the euill
people. It is not therfore reſi-
ſting, rebelling, or reſiſtinge gods
ordinaunce, that will amend euil
rulers. For Paule ſayth, that all
powers be of goddes ordinaunce.
And in Job it is playne that euell
menne bee made rulers by God:
So that who ſocuer reſiſteth the
officers, bee the menne neuer ſo e-
uel that be in office, he reſiſteth the
ordinaunce of God, he can not pre-
uaile againſt God, but ſurely he
ſhall be plagued of God. And as
the people can haue no remedie a-
gainſt euil rulers by rebellion, ſo
can the rulers haue no redreſſe of
rebellious people by oppreſſion.
Example of bothe we haue in the
thyrd booke of the kynges, where
as it apeareth that Roboam lea-
uyng good counſell to vſe the peo-
ple wth gentlenes, and ſolowng
C.iii. euil

A Sermon made
euill counsell to kepe them vnder
by extremitie, dyd so exasperate
and spyre by the hertes of the peo-
ple against him being their kynge,
that ten partes of them dyd by se-
ditionous rebellion burste out from
hym, and were neuer after subiect
vnto him, nor to none of his poste-
ritie. And those rebellious people
by Jeroboam whom they them sel-
ues chose to be their kynge, or ra-
ther the captayne of their rebelli-
on, were brought into farre worse
case and more miserie then euer
they were afore, compelled to for-
sake God, and to vse Idolatrie,
and were euer after plagued wth
sodeyne deathe, hunger, dearthe,
warres, captiuitie, and all kynde
of miserie.

Learne therfore ye people if ye
inforce to ease your selues, wheras
ye imagine that ye be euill entrea-
ted of men, be ye sure that ye shall
fele

in the Shroudes in howles.

fele in dede that ye shall be more
griuously afflicted by the ordi-
nauunce of God. And learne ye ru-
lers if ye intende by only suppress-
sion to kepe vnder rebellion, be ye
sure if ye thruste it downe in one
place, it will braste out wth more
violence and greater daunger in
ten other places, to the further dis-
quietinge of you beyng rulers,
and to the bitter destruction of all
your people beyng rebelles.

Hearc ye people what God saythe
by those people that wyl not be
in subiection, because they thynke
the men to be euill whych be in au-
thoritic. Yea harke what the Lord
saythe as concernynge the proude,
ambitious, and vncircumcised
Kynge Nabugodonozor whych
was an euill manne in dede, in the
twentie and seuen Chapter of Pie-
emie, *Gens et regnum, et cetera.*

Call. That

A Sermon made

That people and realme that doth
not serue Nabugodonozet þe king
of Babilon, and who soeuer puts
teth not his necke vnder the pocke
of Nabugodonozet the kyng of
Babilon, I (sayth the Lorde) wll
viset vpon that people in swerde,
honger, and in pestilence. And in
the .xxvii. of the same Prophet.

*Latenas ligneas contriisti, et facies pro eis
in ferreas.* Thou hast broken the fet
ters of wood, and shalt make for
the fetters of Iron. By the which
he declarcth þe as a prisoner in þe ke
pinge of a gayler, if he breake hys
fetters of wood, shall not therfore
by the gayler be sit at libertie, but
rather cheyned with more stronge
fetters of Iron: Euen so people be
ynge in the keepinge of God, if thei
by rebellion breake their pocke of
subieccion which they now haue,
shall not therfore by God be putte
at libertie, but rather be thrust in
to

in the Shroudes in Poules.

to a more strayte, greuous, & strong
pocke, where they shall be sure
neuer to haue libertie nor ease.

Wherfore ye people, if ye fele your
burden is heauye, and your pocke
greuouse, patientlie suffer, and cal
vnto the Lorde : for then he wll
heare the, and he wll relieue the,
and he wll deliuer the.

And you rulers, because ye know
that the people ought not to forsake
oz refuse what burde oz pocke
so euer ye charge them wth all, se
that ye charge them wth no more
then they maye beare and suffer:
for if they crie vnto you for relief
and easmente, and you wll not
regarde theyr sorowes, but ima-
gininge that they be to wealthye,
ye wll encrease their miserie, and
decaye theyr wealth, as Pharao,
and Roboam dyd: Wel then if the
examples of Pharao and Robo-
am wll not suffice you, marke
what

A Sermon made

what God, by the prophet Ezechiel.
saith (I pray you) in the. xxviii. of
Ezechiel. Audite pastores. &c. Do not
thinke that for because pastors be
named there, & therefore it is al spo-
ken only vnto the clergie, but for
asmuche as all officers and rulers
ought rather to be feeders the spop-
lers, it is spoke vnto you officers,
which do not enter in by & doze of
loue as a shepheard to fede; but
clime ouer another waie thozowe
couctousnes as a thiefe, to robbe &
spople the flocke of Christ in your
office. Heke what the lord saithe
vnto you officers & fede your sel-
ues bi seeking of games, & not your
flocke by doing your dutie. Thus
saythe the lord: I my selfe wyl bp
on these pastors, and I wil requite
my shepe at their handes, and wyl
make the to cease fro feeding of my
flocke, yea the pastors shal fede the
selues no more, for I wyl deliuer
my

in the Shyroues in shoules.

my flocke out of their handes, and
they shal be no longer a praye for
the to fide vpo. Undoubtedly if ye
shuld entend bi your authoritie ra
ther your selues to lye in riot, the
to kepe þ people in quietnes, your
ruling shulde not longe continue.
Surely ther is none other remedy
for ryche or poore, hygh or lowe, gen
tlemā or peoma, to helpe to amend
the disquietnes in this realme, but
to pulle and rote that out of your
hertes, which is roted in euery one
of your hertes, the rote of al euyl;
whych is couetousnes. For euery
you husband men which crye oute
vpon the couetousnes of gentlemā
& officers, it is euery couetousnes
in you, þ causeth & ingedreth coue
tousnes in the. For, for to get your
neighboures ferme, ye wil offer &
desire the to take bribes, fines, and
rentes more the thei loke for, or the
you your selues be wel able to pay
It

A Sermon made

It is a wondrous thyng to se gentlemen take so great rentes, fines, and ingressaunce for couetousnes to aduaunce their owne landes: Howbeit it is a farre more wondrous full thyng to se husbände men offer and geue so greate fines, rentes, incomes, yea and bribes for couetousnes to gette other mennes fermes. It seemeth to come of great couetousnes for rych men to make straye lawes to saue their owne goodes: Howebeit it is in dede a farre more couetousnes for pooze men by rebellion to robbe, & spoile other mens goodes. And this dare I saye; takyng all your to beare record, that the soreste lawes that euer any tiraunt made in any land, if they shuld continue many yeres could not cause such and so greate murther, myschief, and wretchednes as ye perceiue and know that this rebellion in England continuing

in the shroudes in houses.

thinking but a few months hath
caused: by the which ye may learn
that although lawyers be comenly
called most couetous, yet compare
them wth rebels, and as picking
th^{is} is lesse then murthering rob
rie: so is the couetousnes of greedy
lawyers which begyle craftely, far
lesse then the couetousnes of re
bels, which spoyle cruellye. Lette
vs therfore euery one acknowe
ledgyng our owne fautes, where
as most euill springeth, there la
boure fyrste wth most diligence
to plucke vp the roote of that euill,
which is couetousnes: that God
ingraftyng grace in vs, maye
geue occasion vnto our Rulers
rather to bee occupied in rewar
dinge of vertue, then in punyssh
ing of vyce: Yea that God be not
prouoked by our synnes to sende e
uill rulers to punyshe euill men,
but rather moued by our repen
taunce

A Sermon made

taunce, to preserve these good rulers whych be sente alrede to the great comfort of al good men: especially the kinges maiesty, whose godlines, vertu, and grace, is lyke to make this realme to floreye, if our sinnes do not cause God, to thinke our realme vnworthy to enjoye the treasure of so precious a Jewell. Many other noble men there be as I truste, some that I do certenlye knowe, whose tender heartes do muche lament your greifes, and whose godlye prouision wylbe muche vnto your comfort, if your vnpaciente stubburnes do not disapoynte their good purpose. If euer at any tyme God did send vnto any afflicted people reliefe, comforte, and prosperitie, it came alwayes by good rulers, at suche tyme as the people beinge in affliction, dyd humble them selues in patience, and cried vnto

in the shadowes in shoules.

Vnto the Lorde with prayer, as is
apparente in the hundreth and se-
uen psalme. *Clamauerunt ad domi-
num cum tribularentur, et de necessitatibus
eorum liberauit eos.* When they were
in trouble they called vnto the
Lord, and he deliuered them forth
of their troublesome griefes.
And in the bookes of the iudges
and of the kynges ye maye reade
how that God, to deliuer his peo-
ple forth of miserie, and to prosper
them in wealth, dyd reple vp good
rulers, as Gedeo, Barac, Iepthe,
Sampson, Dauid, Samuel, and
suche other. And wpythout doute,
euen at this time here in England
God hathe raysed vp a gracious
kinge, a some suche noble men as
be neither cruel nor couetous. If
ther be therfore in vs patience, hu-
militie, thankfulness, a prayer, sure
ye we shall soone fele helpe, con-
forte and prosperitie.

They

A Sermon made

They therfore þe as yet fele the sel-
ues greued, let the cal vnto þe lord,
lokpnge for hys helpe in patiente
sufferpng, not prouokinge his ve-
geaunce by vngtracious rebelling
agaynst his officers, vnhappye
resistinge hys ordinaunce: vnhap-
py resistng may I well call it, for
vnhappye are all they that vse it,
purchasing therby to them selues
iudgement, vengeaunce, and dam-
nacion. O howe vnhappye haue
they ben here in England, whyche
haue not quietly suffered a con-
fortable reformation of their grea-
test griefes and harmes to procede
from god to the by his ordinaunce,
but vnpaciently grudgynge haue
offended god, disquieted this realme,
and vndone them selues, by resi-
stinge goddes ordinaunce. For
the greatest griefe that hath bene
vnto the people in thys realme,
hath ben the inclosynge of comens,
as

In the Shroudes in Bowles.

And concerning the whiche the powers ordeyned of GOD for that purpose, made an acte of parliamente, forbiddinge anye man to enclose vnto hys priuate vse that whiche of long tyme had bene taken, and vsed as common. And afterwarde, the same powers dyd sende forth proclamacions, warninge theym whiche contrarie to this acte of parliamente had inclosed groundes offendynge the people, that they accordynge to these proclamacions shoulde lase the same inclosed landes abroad agayne, to satisfie the acte of parliamente, and to releue the people. And for because nether of these wayes toke effecte, there was immediatly further commissions directed to put suche men in authoritye as coulde easely, and woulde gladly, and were purposed speedily to haue layed vnlawfull inclosed

D.1,

lan

A Sermon made

lands abroad agayne, in such quyte
et sorte as shoulde haue bene most
to the kynges honour, to þe wealth
of thys realme, and to the greatest
cumfort of those whych were most
greued. Now howe the people did
take oꝝ rather howe they dꝝd resist
and wythstande thys, ye knowe.
And I shall rebearte whan as I
haue telled you of one other thing
whych the beyng of longer continu
ance in Englande, hath done sette
more harme, and yet þe grieve ther
of set lesse, yea notynge at al felt.
For the deadly wound therof did
brynge the people past all helynge
of grieve. And the venomous poys
on broughte the people in suche a
daze, that they dꝝd not fele and
perceyue them selues to be in most
horrible miserable wretchednes,
whan as the worde of GOD, the
breake of lyfe, the sauing health in
Christ Iesu was taken away, and
in a

In the Shroudes in Bowles :

In a straunge language shut, and
cloſed vp from theym, ſo that they
without helpe were led fro god
by mannes tradicions vnto vaine
ceremonies, to be moſt benemouſſi
poſſoned with deuilliſhe ſuperſti-
tion. Therefore whan as the mer-
cifull goodnes of God beholding
the miſeries of the people, by the
providence of the kynges mai-
ſte, & his counſel, purpoſely orde-
ned of God to comfort, healpe, and
amende the people of thys realme
by the reſtoꝝping of goddes word,
and ſettyng it playnely forth in
the Engliſhe tong, with the right
uſe and due adminiſtraciõ of his
ſacramentes to be imprinted, and
confyꝝmed in oure hertes : Whan
as I ſawe, by theſe gracious mea-
nes, and godly order, God hym
ſelfe dyd offer vnto the people, re-
liefe, comforte, and proſperite :

D.ii.

Then

A Sermon made

Then the vngodly, vngacious, &
vnhappye people, beyng mooste
vnhapnde, where as they shoulde
haue bene mooste thankefull, dy-
strusted GOD, dispised hys ordi-
naunce, & presumed of theyr owne
wylfulnes so farre as they coulde
or myghte, to wythstand the ordi-
naunce of God, refused the grace
of God, and procured to them sel-
ues the vengeaunce of god. Where-
fore we haupnge thys terrible ex-
ample in freshe memorye, and se-
ynge a gracious kyng, and God
ly rulers ordeyned of GOD to a-
mende oure grefes, althoughe
al that cannot be amended in one
day, whiche hath bene appaynyng
manye yeres, yet let vs patientlye
suffer for a tyme, not doubtinge
but that that reliefe, comforte, and
wealth, whiche God hathe promi-
sed vnto Englande by hys worde
offered of hys godnes, and begon
by

in the shroudes in bowles.

by hys ordinaunce, shalbe brought
vnto passe, by hys wysdome and
myghte: in suche wyse as shall be
mooste for hys gloire, the kynges
honour, the wealth of the realme,
and moost to the comfote of them
that mooste pacientely in hope
truste to goddes goodnes. These
exāples haue I rehearsed to teach
you as it were by experience, how
true this saying of Paul is: They
whychē wythstande or resiste the
powers ordeyned of God, receyue
vnto them selues Iudgemente:
whychē is vengeaunce, and dam-
nacion. Let vs therfore, amēd our
liues, and be good men, and we
shall not nede to hate and feare;
but haue greate occasion to loue,
and truste those whychē be now
oure chiefe rulars. For they be as
Paule sayeth, made rulars, not to
put, them in feare that do good,

D.iii.

but

A Sermon made

but theym whiche do euill: so that none nedeth to feare these rulers but euell doers. Whyche in euill doynges haue deserued of the rulers to be punished, and in resistance theyr power ordeyned of GOD, do hasten, and aggrauate towards theym selues, the sore vengeance of GOD. It foloweth: Wouldest thou be without feare of power, do that whyche is good, and thou shalt haue praise of it: for he is the minister of God to do the good, but if thou do euill, feare. For he beareth not the swerde withoute a cause, but is the minister of GOD to aduenge in wrath hym that doeth euill. All these wordes Peter concludeth briefely in the seconde of his fyrst Eppistle, sayinge þ̄ those that haue rule, and authorite be sentr
ad vindictam malorum, laudem vero bonorum

in the Shroudes in Woules.

an. m. That is to saie: to take vengeance of euil doers, and to commend the good.

Whosoever thou arte therefore and of what soever degree or sorte thou bee, if thou bee a Subiecte thou must remember, and consider howe that powers be ordained of God for the, if thou be euill to make the good by due correction: if thou be good to make the better, by the encouragement of commendacion, prayse, and maiestie. Look therefore all you that haue power, and authoritie of GOD, that ye vse it, as ye are commaunded by God: to correcte and punish the euill doer, and to encourage, rewarde, and mainteine the good.

Se that for so fette as youre power extendeth, there be no euill unpunished, nor no good unrewarded. But hearken a litle, and I shall

D.iiii.

tell

A Sermon made

tel you of an abominable robbrye
done in the Citie, knowne to the
officers of y^e citie, & as yet not pu-
nished, but rather maintayned in
the citie. There is a great summe
of monye sente from an honorable
Lorde by hys scruaunt vnto those
whome he is indetted vnto in the
citie. The officers knowyng that
they to whom thys monye is sente
haue greate nede of it, knowe also
in what places at what tymes
these vnthristye scruauntes by
whome it is sente, at gammynge,
bancketyng and riot do spende it.
If thys be an euell dede, why is it
not punished? Bycause it is not
knowne some saye. But whither
they meane that it is not knowne
to be done, or not knowe to be euil
I doubt. And therefore here now
wyl I make it openly knowne
boeth to be done, and also to be e-
uell done, and woyle suffered. But
doth

in the shadowes in shales.

doeth not manye of you knowe?
sure I am that all you that be of-
ficers oughte to knowe that all p-
tyches and treasures whych the rich
men, and rufflers, waste at grede
gaming, glotonous bancketing,
and suche riote, is not their owne,
but sente by theym from the hono-
rable Lorde of heauen, vnto other
that be honest, poore, and neddy: vn-
to whome God by hys promise is
indetted. Ye knowe, that Domini
est terra et plenitudo eius. The yearth
is the Lordes, and the plenty ther-
of. So that no mā hath any thing
of hys owne: But hath receyued
all of the lord. For, *Quid habes quod
non accepisti.* What haste thou that
thou hast not receyued? Yea thou
as a seruaunte haste receyued of
thy Lord, whych gyueth vnto his
seruauntes the talentes of hys
treasures. And to knowe for what
purpose he gyueth theym vnto
you

A Sermon made

pou, trade Clape, the. xviii. *frange esurienti panem tuum. &c.* **B**reake thy breade vnto the hungrye, and the nedye: & the wanderyng leade into thy house: whan thou seest one naked cloth hym, and do not dispise thyne owne fleshe. Heare you seruantes of the Lorde, which haue receyued the treasures of the lord, vnto whom the lorde by pou hath sente them: vnto the hungrye, the nedye, the naked, and those that be of the same fleshe and bloude that pou your selues be. **N**owe pou officers knowynge that greate riches, and treasures sent from the honorable lord of heauē, vnto his welbeloued people, the nedye members of Christes bodye, by these vnthriftye seruantes is spente at gammynge, and riote, wythin your offices: ye must nedes knowe that an euill dede is done. **L**et vs therefore I praye pou, knowe howe
it

in the Shroudes in Paules.

It is punished. Peraduenture ye
wyl say: there is no lawe in Eng-
land that appoynteth any punish-
mente for gamners. If therefore
euill dedes maye be done in Eng-
lande wythoute feare, than is the
sword of authoritie borne in Eng-
land wythout a cause. But I will
tell the that arte an officer in Eng-
land, or in what Christen lande so
euer it be: whereas there is no cer-
taine punishment for any euill dede
by mans law, there the officer may
ought to vse any kind of punish-
ment to amende or restraine the e-
uill doer, by goddes lawe. But
wythout doubt if those same men
shoulde spende in the same sorte of
tyot, so great treasures sente from
the kynges Maestye vnto the
Aldermenne of thys Citee, there
shoulde be punishmente, correc-
cion, and remeadye founde for
themy quykelye.

And

And of vertie conscience is not god
as much to be feared as the kinge
and the pooze, and nedye as well
to be pitied and prouped for as
the riche and wealthie?

Well, ganniers, rpotters, and al
euell doers, if they do not repente,
shalbe damned in theyr owne syn-
nes: but the bloude of theyr sou-
les shalbe required at the handes
of the officers, whiche by feare
shoulde haue caused them to leaue
synne. Yea but what shall we than
saye by vsurpe, whiche is nowe
made so lawefull that an officer if
he would, can not punish, to make
men to leaue it? As concernynge
this matter we haue playne com-
maundemente in the fiftene of Deu-
tro. And in the fifte of Math. To
lende to hym that nedeth, & would
borowe. And in the sorte of Luke
it is playne. Date mutuo, nihil inde spe-
rantes. Lende sayeth Christe, trus-
tyng

in the shadowes in houses.

spynge to no gayne thereby. Here
we haue two commaundementes,
the one is to lende, and the other
not to lende for lukar: now he that
breaketh goddes commaundement
muste nedes go to the dyuill. So
that in breakynge these two com-
maundementes, here is two wa-
yes for you ryche men to go to the
dyuill: Either in lendynge for lu-
ker, or els in not lendynge anye
thyng at all. Many of you there
be, that whosoever sayeth nay, wyl
nedes the one of these two wayes.
For if mans lawe do stop by vsu-
rye, so þ by lending thou canst haue
no gaynes, than wylte thou the o-
ther waie apace and lend nothing
at all. So shalte thou be sure to
come ther away to the dyuill. For
than shall no man in no case haue
anye vse of thy goodes. Therefore
neyther the lawe, nor the officer in
sufferynge a litle vsurye, and com-
maun-

.. 2. Sermon made

inasing none, doth maintaine of
allow blurp. But for because þ he
yng an vsurer wilt nedes to the di
uil: thei suffer þ to go such a waye,
as some comoditpe might come to
other, by sum vse of thy gooddes, ra
ther than by stoppyng by that
waye, to dyue the therewaye as
no man coulde haue anye vse of a
nye of thy gooddes. For where as
God commaundeth, and thy uedy
nepghboure despyeth the to lende,
and thou nether at the reuerence
of God, nor for pitpe of thy nepgh
bout wilt lende of loue frelpe: but
contrarpe to gods comaundement
wythout pitpe of the poore, thou
wilt not speke to lende for gredi
nis of luter couetously: thy owne
dedes declare the to be so boorde of
al godly charity, and so ful of diu
lysh coustousnes, that thou art for
past al mans cure, and helpe, either
by law or punishment. So will I

leau

in the shroudes in howles.

leue the, and speake of those that myghte, and oughte to be healed by men beyng in authorite, and yet wll not.

For ther be sum such tolye felowes that they wll be subiecte to no powers, whiche by feare myghte cause them to forbear thei? vaine pleasures in euill: vnto those now consequentely doeth Daule speake, sayinge: ye muste nedes be subiecte, not onely for wrathe, but also for conscience sake. If ye be suche tolye fellows that ye feare not the wrathe or displeasure of officers, whan as ye do euill: yet grope youte owne conscience, that ye maye see what a greuous synne it is to wythstande the powers ordapned of GOD to minister dewe correction vnto euill doers. For not onely thy conscience but also thyne owne dede in that thou doeste paye tribute

A Sermon made

tribute for thys thynge, shal testifi-
fye agaynste the, that thou knowest
them to be the ministers of
GOD, attendynge to thys same
thynge, to thys byngynge euell
doers in feare. It is therefore a
matter of conscience for the so to
stande the powers ordayned of
god, that thei take no place in the,
but that thou wylte do euell wtho^{ut}
feare, & maintayne that which
is euell done, by worse presumpti-
on. I do not saye that whatsoeuer
the magistrates commaunde is
a matter of conscience, but what
soeuer is euill is a matter of con-
science. And to resiste ryghte by
myghte, so that thou wylt not be
subiecte in humilitie, vnto those
powers whiche God by his right
hath set ouer the in authoritie, is a
greate euell, and therefore a great
matter of conscience. Many exam-
ples we haue whiche doeth proue that
euerye

in the Shroudes in Bowles.

euery commaundement of magistrates be not matters in cōscience, yet euery resisting or rebelling against their autority is a matter in cōscience. The Jewes had a custome cōfirmed by their elders whiche wer magistrates, that no man shuld eate with vnwashed hādes: Chryste Iesu leaste thys custome, brake thys tradicion wythoute anye grudge of conscience.

Dauid knowinge Saule the kyng to be a wycked man and his deadly enemy, and hauing Saul in a den where as if he wolde, he myght haue kylled hym: thys Dauid had a good conscience not to touche the lordes anointed, to suffer Saul to be kyng and to submitte hym selfe. Daniel was commaunded not to praye to God: the Apostels were commaunded not to preach gods worde. These dyd not rebel against the higher pow-

C. i.

ers

A sermon made

ers, no noz yet for conscience obey
men, but rather they obeyed God.
For Daniel dyd praye, and the A-
postles dyd preache. So ryle not,
rebell not, resist not, what soeuer
the rulers them selues do: And yet
be not so scrupulous as to thinke
y^e bounde in conscience vnto euery
thing that a mā being a ruler com-
maundeth the to do, especially, if
God commaund the cōtrari. Now
it foloweth, geue vnto euery one
that which is due: Euery dutie be-
longing to euery bodie, cā not here
be declared, no noz at this time re-
hearsed, I wyl therefore speake
bryefly of one thinge which shalbe
a generall example for all duties.
Paul. i. vnto the Cor. xi. *Vnus panis
vnum corpus multi sumus:* One breade
saith he, one body are we y^e be ma-
ny: by the which he declarith y^e as
of diuers cornes of wheat by the
liquor of water knode into dough

In the Shroudes in Soules.

Is made one loafe of breade: so we being diuerse men, by loue and charitie, which is the liquor of lyfe, toynd into one congregation, be made as diuerse members of one mysticall bodie of Christe, where-
by I say, as by one example in the stede of many, learne that the more gorgeous you pour selues bee in silkes & beluettes, the more shame is it for you to se other poore and needy, beyng members of the same bodie, in ragges and clothe, yea bare and naked.

Doest thou not thynke them to be members of the same bodie that thou arte? Then arte not thou a member of Christe, then arte not thou a chylde of God, then arte not thou a christen man. One membre oughte as wel to be prouided for, as a nother: I do not saye that one ought to haue as costelye prouision as a nother.

Cell. But

A sermon made

But as there be diuerse members
in diuerse places haupnge diuerse
dueties, so to haue diuerse prou-
sion in feedynge and clothynge.
And as they be all in one bodye so
none to be withoute that feedynge
and clothynge whych for that part
of the bodye is mete and necessa-
rye. Euen as ye do prouide indiffe-
rentlye for euerie parte of your
naturall bodye, by reason of the
whych ye are bounde and subiect
to corruption: so let no parte or
member of your Christen bodye
be vnprouyded for: by reason of
the whych bodye, ye be herres of
the heuenlye kyngdome. And this
one example generally shal teache
you to geue þ which is due vnto e-
uery one seuerally. Now here folo-
weth but euē.iiii. wordes: tribute
custume, feare, honor. Of these.iiii.
wordes wyl I conclude almooſte
in .iiii. wordes. Ye muste geue try-
bute

in the shroudes in Poules.

tribute to whome tribute is due, custome to whome custome is due, feare to whom feare is due, honour to whome honour is due. Under tribute be cōteyned taxes, fyfteenth, subsidies, and such as be payed at sometymes to the rulers, and be not continuall. Customes be rythes, tolles, rentes, and such as the people paye vnto the officers continuallye. For payinge of tribute besydes this cōmaundemente of Paul, we haue exāple of Christes mother, which beynge at the houre of her trauaile went out of Galilee vnto Bethlem a towne in Jewrye, there to be taxed, and paye tribute vnto Cesar.

As concerning custome, Christ him selfe cōmaunded Peter to pay for them both, lest that they shulde offende: that is, lest that they in not payng, shuld geue euill example vnto the people. So Christē men
C.iii. muste

A Sermon made
must nedes paie bothe tribute and
custume. What trybute and cu-
stume good men mai take, it appe-
reth in that that goeth afore: sure-
lye euen so muche and no more as
shall sufficiently discharge theire
costes, necessaryly bestowed in cor-
rectinge of euill, and rewardynge
good. Marke that I say they mai
or ought to take no more: for here
I tel them their duty. For truly if
they do requyre more of you that
be their subiectes, then is it youre
dutie to pay that which they aske,
and not to be curious to know for
what cause it is asked, but thys
onlye to take hede that with due
reuerence ye pay it, as Paule com-
maundeth, and as Christ and his
mother haue gyuen you example.
Feare and honour belonge cheif-
lye, yea in a manner onlye vnto
God. For God onlye for him selfe
is to be feared and honoured.

in the shadowes in houses.

All other for gods cause, are so to be feared and honoured: as that feare and honoure which is geuen vnto them, may procede and come finally vnto God. For, *Dominum deum tuum adorabis, et illum solum coles.*

Thou shalt honoure the Lorde thy God, and hym only shalt thou reuerentlye serue. As for the Deuyll, feare hym not, for he wyl do no lesse harme vnto thee then he canne: he canne do no more then God wyl suffer hym. Feare therefore lest that thou offende God, and he suffer the Deuyll to better hys malyce, and myschefe towards thee.

That feare, honoure, or seruyce, whych accordynge to goddes commaundemente is done vnto those personnes whome God hath authorysed to receyue it in hys name, is done vnto God.

C.iiii. As

A Sermon made

As that money which by thy commaundemente is payde to thy seruaunt in thi name, is paid vnto **g.** Therefore Chryste culynge in magistrates by authoryte, and beinge houngeyre and cowde in the pooze by ppyte, dothe commaund vs to geue and promyseth that he hym selfe wyl receyue and rewarde that honout of reuerence, serupse and obedyence done to the hygher powers, as to hys ordinaunce in the comen wealth: and also that honout of charitable almes, reliefe, and conforste, which is bestowed vpon the pooze and needie, as vpon the liuely members of his owne body. As for that whych wythout goddes comaundement of mans phantastical imagination is done vnto **I**mages, must nedes be hyghe dishonoure, a greuous displeasure vnto God, when as the liuely image of God
created

in the shadowes in houses.

created wth his owne hande in
fleshe and bloud, doth hono^r, reue-
rence, and homage vnto a dead pic-
ture of man, grauen in stocke or
stone, with the workemannes too-
les. God is also honoured in
all hys creatures, when as they
be taken wth thanks and bled
as he hath commaunded: and ther-
fore when as they be vnthankful
lye taken, or wyckedlye abused
then is he bothe dishonoured and
displeased.

Nowe heare a shorthe conclusi-
on. *Qui ex deo est, verbum dei audit.* He
that is of God, heareth the worde
of God. All you I sape that be
chrysten men, goddes childre, and
indued wth goddes spirite, wyl
heare the worde of goddes threate-
nyng, and fearing hys vengeance
repente, wyl heare the worde of
gods comaundement, and folow-
inge hys counsels amend your ly-
ues:

A Sermon made

ties: wyl heare the worde of gods
promise, and patientl^y sufferyn^g,
trust to hys goodnes. As for you
that wyl not heare and regarde
goddess worde, ye declare your sel-
ues not to be of God. But for be-
cause ye haue the deuyl to your fa-
ther, ye wyl fulfyll the lustes and
desires of the Deuyl, whiche is
your father. And the luste and de-
sire of the Deuyl is, to hynder
the worke and pleasure of God,
and thys is the worke and wyl of
God, that we sholde repose our
saythe and truste in Christe Jesu,
and bestowe our labour and di-
ligence in our owne vocacion.
Therefore the deuyl poysonyng
all hys wyth grevad^e couctouse-
nes, wyl cause them euer to truste
to their owne prouision, and ne-
uer to be content wyth their owne
vocacion, but being called of God
to be marchant, gentlemā, lawer, or
cour.

in the shadowes in soules.

courteat, yet to be readi at a becke
of their father ꝑ deuil, besides this
theyꝝ godly vocacion, deuillishely
to proule for, seke, and purchase
farmes, personages, and benefices
to discourtage husbandmen from
tyllpnge of the ground, and mini
sters from preachyng of goddes
worde: that thereby may come a gre
uouse hunger, dearth, & lacke both
of naturall sustinaunce for the bo
die, and also of heauenly foode for
the soule. And then those in the cō
treꝝ that be not gods children, but
deuillyshe vipers, wyl hyll, whis
per, and swell wꝑth venemous pre
sumpcion, and their stinge of rebel
lion, to destroy bothe the selues, &
al the contrey. But thei of ꝑ cōtreꝝ
oꝝ els where, that be the childꝛe of
god in dede, knowynge couetous
riche men & officers to be sparpled
abrode in the cōtreꝝ as ꝑ scourges
of god, to beat the for their synnes;
lyke

A Sermon made

lyke gentle chyldezen, wpl acknow-
ledge their owne fautes, and paci-
entlye sufferynge correction, pitiful-
lye crye vnto their heauenly father
for mercy, forgeuenes, & conforte.
So al you in England that haue
any godly knowledge, grace, and
charitie wpl say wth the prophet
Dauid. *Virga tua et baculus tuus ipsa-
me consolata sunt.* Thy rod, O Lorde,
and thy staffe, they it be whych
haue comforted me. Thy rodde of
correcciō, whych is these couetous
tyche men & officers, and thy staffe
of conforte, whych is the kynges
magestie, whom thou hast endow-
ed wth a gracious gentle nature,
godly educaciō, wōderful wit, and
great learning: yea and those no-
ble men whom thou hast called fro
their vaine pleasures to take great
paines, of a reuerēt loue towards
the kyng, and of a charitable pitie
towards vs, to bestow their lan-

in the Shroudes in Bowles.

Des and goodes, tyme and studie,
and al that euer thei haue, to pros-
per the kyng, to prouide for his
realme, and to cherishe vs his peo-
ple therof: Thy rodde of cor-
rection, O Lord, hath taught vs
to be subiecte in humilitie vnto all
hygher powers, as to thy ordi-
nance: and this thy staffe of comfort
O Lord, doth encourage vs to loue
& trust the, especially vnto whom
thou haste geuen thy power and
authoritie. So that we can nowe
willingly geue vnto euery one
that whych is due, vnto the hygh-
er powers, reuerence, seruaice, and
obediēce, vnto al ingenerall faith-
full dealinge, and vnto the poore
and needie, charitable almes, re-
liefe and comforte.

Geue therfore vnto vs, O Lord,
mercie and grace, that we maye
reder vnto the thanks and praise
for euer. Amen.

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Daie, dwelling ouer Al-
dersgate, and Wopl:
liam Seres dwel-
ling in Peter
Colledge.

(.:.)

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